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preaching service should always be joined with or separated from the communion, the latter view being strongly upheld in most circumstances. The single items of the Lutheran orders are briefly explained. Much pains is taken to emphasize the practical results to be sought in the management of the preaching service and of the communion respectively. Useful notes are made about various by-services, including the Sunday school, catechizing meetings, etc. The construction of liturgical prayers, the use of the lectionary, the application of music in all its forms, and the personal bearing of the officiating minister — all these are discussed with more or less fulness, and with no slight effectiveness, though necessarily from a purely Lutheran point of view. All kinds of students, however, will find these discussions suggestive, because charged with a notable thoughtfulness and earnestness.

The whole treatise is a fine exhibition of positive learning. The references to the literature of the subject are remarkably full, including not only the citation of hundreds of book-titles and the like, but exact indications of passages and numerous quotations. The indexes are carefully wrought out. The whole is a fine piece of work according to its plan and after the manner of its class. To compare it with its predecessors, both the many manuals on practical theology in which liturgics is formally treated in its place and the more special monographs, would take far more space than is here available. Suffice it to say that it is a most worthy contribution to the long list of studies in this rich and important field, which has been growing so vigorously in the last quarter-century. Its limitations and defects are attributable in a large degree to its design as a text-book for German Lutherans. But it is a pity that it was not given enough of general scope at many points to make it a commanding authority for those outside the Lutheran communion who are awaiting that perhaps impossible book that shall do full justice to the majestic institution of Christian public worship on all its sides, but especially as regards its philosophic and critical analysis.

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ŒUVRES POSTHUMES DE P. F. JALAGUIER. Paris: Fischbacher, 1899. Pp. xxx + 511. Fr. 10.

DE L'ÉGLISE. Publié par PAUL JALAGUIER; avec une préface de M. Félice.

THE author of this treatise, after some preliminary observations, discusses at length four subjects: (1) the scriptural notion of the

church with sundry closely related questions, (2) the true church, (3) the organization of the church, and (4) its sacraments and worship.

These discussions are made up of lectures delivered to classes in the theological school at Montauban, between 1834 and 1864, and now edited and published by the author's grandson. The main ideas of them are often repeated. While such repetitions are of real utility in the class-room, they are somewhat wearisome to the reader; still they make the contentions of the author unmistakably clear.

Throughout his discussion he appeals to the New Testament as inspired and authoritative; and, while firmly holding this scriptural position, attempts to mediate between the extreme views of the Roman Catholic church and of ultra-Protestants. He contends that the moderate views of these conflicting parties are not antagonistic, but are vitally related and should supplement each other.

In order to maintain this position, he holds that the church is the kingdom of God on earth. Nevertheless, he correctly sets forth the meaning of "church" in the New Testament to be simply an assembly, and accurately designates its various applications. The New Testament, however, is not as explicit concerning church organization as concerning doctrine, morals, and life. In reference to the church we have great principles, a charter, not a code. Modes of action are left to circumstances, times, and peoples. But we are not wholly freed from the apostolic model. The main things taught concerning the church are obligatory. In our interpretations of the New Testament we should stick to fundamentals.

The New Testament clearly teaches that the church has existed since John the Baptist. At Pentecost three thousand were added to it. Its nature may be debatable, its existence is not. Christ founded it. The apostles built it up. It came from heaven. It is spiritual and leads to heaven. It is, indeed, in the world, but is not of the world. It yields to the authority of civil government, so far as that does not interfere with its faith. It recognizes none but Christ as its head, yet obeys those who lead it in his name.

Now we must note the fact that there is both a church and churches. The latter are simply parts of a universal church. These separate, scattered churches, however, have one God, one Savior, one faith, one baptism. United to Christ, they are one in doctrine and spirit. The mission of the church is double: first, to develop the faith of its members, and, secondly, to spread the faith abroad. Whenever it has gone outside of its legitimate sphere it has always damaged itself.

The church has two constitutive principles. On one side it is divine, on the other a voluntary association. The Roman Catholic affirms the first, the Protestant lays stress on the second. That the church is divine the Scriptures incontestably teach ; but just as clearly that it is also a voluntary association. The Roman Catholic, looking upon the church as divine, affirms that it is the source of the truth ; the Protestant, regarding the truth as alone divine, affirms that it is the source of the church. But both the divine and the human underlie all that pertains to the church. Both coöperate in inspiration, repentance, and conversion ; both meet in the sacraments. And one as well as the other is a constitutive principle of church organization.

The church of the Reformation adopted an intermediate theory, combining the Roman Catholic and Protestant theories. She held that the scriptural church was both divine and voluntary. Having traced with great care the consequences of these three theories, the author sets forth, from his point of view, the universal church. It is both visible and invisible. This affords two kinds of unity — one of belief, the other of life ; the one dogmatic, the other spiritual. Spiritual unity includes all, of whatever name, who by faith are united to God in Christ, although they may be unknown to each other. This internal or spiritual unity is, of course, the essential thing, since it arises from the deeper unity of souls with Christ. Yet in its place external unity is not less important and obligatory. The scriptural idea of the kingdom of God demands it. This kingdom is not division and strife. The visible church should model itself on the invisible. In the latter there is unity, notwithstanding many differences of opinion ; and, while the ideal may not be realized on earth, it should be striven for. And this the New Testament makes imperative. It insists as strenuously on external as on internal unity. It urges that Christ should not be divided. But dogmatism that puts theology in the place of religion, that confounds human conceptions of evangelical facts with the facts themselves, and then imposes those conceptions on others as revealed truth, is the greatest obstacle to unity. Concentrating its zeal on opinions, and insisting that these opinions are authoritative, it divides instead of uniting Christendom. The only remedy for this is an honest return to the New Testament. In the apostolic church there was unity of spirit in spite of the gravest differences of opinion. Life and faith were then the bond of union. If this attitude had been maintained, most of the questions that have torn asunder the Christian

world would have been avoided. So, if we can really get back to the spirit of the New Testament, we shall get back to unity.

Our author now raises the question : What is the true church ? and discusses it at great length. In the true church two distinct tendencies must be recognized : on the one hand, great charitable condescension ; and, on the other, rigidity of principles. The first secures the outward unity of the church ; the second, purity of doctrine. Love dominates the one, belief the other. But love must be permeated by belief and belief by love. Exclusive attachment to either will lead to the abandonment of the other. We can be truly evangelical only as we firmly hold both.

But charitable condescension inevitably leads to the multitudinous notion of church-membership, held by the Roman Catholic church, that all, irrespective of their religious condition, who will enter the church, should be received. Having been thus received, the church is under solemn obligation to labor for their salvation. This principle of multitudinous membership regards all children born within the families of the church as church members, and justifies infant baptism. All Pedobaptists take essentially the same ground as the Roman Catholics. Still, in our author's view, all those Pedobaptists in Great Britain and the United States who refuse to admit to full membership even those baptized in infancy until they give satisfactory evidence that they are regenerated are acting contrary to the Scriptures, which declare that the wheat and tares are to grow together until the end of the world, when God, who alone is able to discern the human heart, will separate the regenerate from the unregenerate.

Then follows a thorough discussion of the organization, the sacraments, and the worship of the church. The author sets forth lucidly the various opinions that have been, and are now, held on these important subjects ; but notes the fact that "sacrament" is not a New Testament word.

(1) The position of our author that the church on earth is the kingdom of God vitiates much of his discussion. By his parables our Lord evidently never designed to enunciate principles of church polity and discipline. Yet our author thinks that the parable of the tares justifies multitudinous church-membership. And to bolster up this unscriptural position, he affirms, contrary to the record, that many of the three thousand added to the church on the day of Pentecost must have been unregenerate, and that there were many of the unsaved in the churches planted by the apostles. But even if this were true, the

manifest aim of the apostles was to gather into churches none but genuine believers. They received only such as gave evidence that they were regenerate, while those in the churches guilty of heresy and crimes of which they had not repented were excluded. (2) If the extreme views of Roman Catholics and radical independents were laid aside, even then in ecclesiastical polity they would not be united. The one would still be episcopal and monarchical, and the other democratic. Opposites cannot be made a unity. Yet those holding diverse disciplines may be one in spirit. And it is only by spiritual unity that doctrinal and disciplinary unity can ever be attained. With this last statement our author is in perfect accord. (3) Whatever may be the faults of this treatise, we hail it as irenical. It opposes with cogent, convincing arguments all unnecessary divisions of Christendom, and is an unusually earnest plea for that unity for which Christ, just before Gethsemane and the cross, so ardently prayed. We trust that it will help to usher in that day when there shall be "one flock, one shepherd."

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LES MISSIONS CATHOLIQUES: France et Allemagne. Par A. KANNENGIESER. Paris: Lethielleux. Pp. 330. Fr. 3.50.

FOR many generations France has claimed to be the protector of Roman Catholic missions in the East, and the claim has been recognized by some other nations in their treaties with her. She has been so serviceable to the Roman Catholics in this office that the popes have given her the title of "The Eldest Daughter of the Church." But, though serviceable to the Catholics, she has used her office of protector chiefly to advance her own interests and to get the advantage of other nations in diplomacy and commerce. It was largely to diminish the importance of this office that the emperor of Germany made his recent pilgrimage to Palestine, proclaimed himself the protector of the German Catholics throughout the East, and gave the so-called "House of the Virgin" to them. They were already weary of the protection of France, which was often an excuse for meddling; and when the emperor finally avenged the murder of two of their missionaries in China, they rallied about him with enthusiasm. The new turn of affairs is disliked by the French Catholics, and has occasioned a lively literary contest between them and their German brethren. M. Kannengieser writes in defense of the French claims. His method is